Preaching in the Different Churches Yesterday.

RED SEAS OF LIFE.

General Custer and the Lessons of Our Indian Policy.

THE POWER OF GOD'S LOVE.

Centennial Discourses in New York and Brooklyn.

CHURCH OF THE DISCIPLES. THE RED SEAS OF LIFE-SEEMON BY THE REV.

MR. HEPWORTH.

Perhaps the fall in the thermometer was the cause of such a large gathering in Mr. Hepworth's church and the minister's text was from Exedus, xiv., 29:-"But the children of Israel walked upon dry land in the midst of the sea." The Old Testament is generally very greatly neglected, said he, which is a very serious istake, for no man can interpret the New Testament except by the Old. The time of Christ is but a fulfilment of the prophesies of Moses. The susshine of in which the Israelites walked. The Old Testament is the prophecy of the New-the key that unfolds all its mysteries and these strange, wonderful things we find so difficult rightly to interpret. It is a very beautiful privilege to discover the symbolism which is given in its pages for us. The Israelites had only one interpre tation-that of fact or historical truth; but we Chris tians have a double interpretation for our inspiration and encouragement. Let me give you one or two illustrations of what I mean. You know when the Israelites crossed the Red Sea they were in the hot tands of the desert; they nearly perished of thirst, and instantly Moses appeared in their midst and struck a rock, and out of the bosom of the rock there flowed a stream that made its bed right through the Israelitish encampment. We can almost see them now-parched the terrible thirst, looking with wonder upon this miracle and their falling down on their knees and drinking their fill of this water which comes miracu-

lously into their midst. If we turn to the New Testa-

CHRIST IS CALLED THE ROCK, and we will not forgot that we are told He is a well of living water, and that if a man shall drink of that water he shall not thirst again. Let me call your attention to another fact of the same kind. When the Israelites were in the desert they had no natural means of getting food. So Moses called out to God and told Him. of their want, and the next morning when the Israelites looked out of their tents they saw little shining particles all through the desert, and cach man took his measare and gathered these intile bits of material and then made them into bread or cakes for consumption. Now, we have this simple statement that God fed His people with manna; but this is not everything. The manna in the wilderness thousands of years ago was but a siype of the same mystery which was to be a king of the world. In the first place, it came down from heaven and was not a natural production. So was it with Christ. He was not born in the natural way. He was conceived of the Holy Ghost. He came down from Seaven. He was a stranger upon the earth. He left His throne on high and descended into the midst of the human race. In the second place, you remember that the manna came every morning. Not a single morning looked upon that encampment of Israelites without the manna except the Sabath day, and then the day before twice as much came down. Is it not so with Christ? Is it not so with the Provi ence of God always? When we trust in Him do not we receive from above our best gifts? I have gone far enough to show you there is a wonderful sort of typology between the Old Testament and the New. Now I want to talk to you a little about the passage through the Red Sea. The people were slaves as you remember. They were in terrible bendage. They did not own themselves—neither did God ewn them—in any human way. They were owned by an earthly master. Their backs were scourged by the lash of cruet reveige. They worked early and late, from sunrise to sanset, and received no fruit for their labor. When I go through some of our New York streets it seems to me that we have got them among us even tow; that there are both men and women who are brutally water he shall not thirst again. Let me call your at tention to another fact of the same kind. When the

In the There are many Red Seas in the world to-day, If you will look back you will see one in your own lite. You have either crossed at in triamph or been overborne by it. You have either used that dispensation as God would have you use it or it has used you and to your own detrinent. There is a Red Sea of poverty; a great many of its are in the midst of it to-day. These are called hard times, and undoubtedly they are. It is a marvel to me when I took the wide city over how half the people live, and it is a greater marvel to me why the other half does not help them. They work so hard, and how they make both ends meet is a difficult problem to solve. But somehow we get on; somehow we do find our way over the rough places. Well, breshrea, there is no time in this generation, to my thinking, when we ought to show that we are brothers and members of one family as now. "Freely ye have received, freely ought to show that we are brothers and members of one lamily as now. "Freely ye have received, freely give." is the lessen of the New Testament. There is a wonderful satisfaction in doing good, be it ever so little, and see the gratitude in the man's face. He has got his fleed ea to get over. What a blessed privilege to be the Moses and stand on the western side with a wand and swing it over the waters and see them part, and then turn to the man and say, "Go forward. God is using me for you. Pass in peace." Let me tell you a little instance. It is new to me and will be new to you. A noor woman a few months

them part, and then turn to the man and say, "Go lorward. God is using me for you. Pass in peace." Let me tell you a little instance. It is new to me and will be new to you. A poor woman, a few months go, came from a distant part of this country, soping to better her consition. She had been new to got a distant part of this country, soping to better her consition. She had been ne confortable circumstances, but all at once he avalanche came down the mouetain side and swept everything away from her. But her children must have breat. She had ne moner. Her only hope was to come down to this maelstrom of New York and find something to do. She gave her children away. With what asxicty she looked into the woman slace who premised to be a motter to one of her children, and her heart most nearly have broken when she knew that the term "mother" must be applied to some one cless in the future. Sien cannot inderstand this, but women appreciate the lecling and are touched in sympathy by it. One day sie received a letter from her Bide child, ill spelled, perhaps, ungrammatical it may be, but the significance of the letter was terrible. It told her of cruel treatment, of physical abuse, of whippings undescrived; it told her of a thousand troubles which had broken the poor child's heart, and the letter was only the wall—one great cry from heginning to end—and thus, miss away and no money, with his great cry coming over the hills and vailers.

The wild waste of waters was indeed before her. Her only way lay across the water, and there was no Mozes to help her over. But the money was raised, and perhaps while I am speaking the mother is with her child. Your gift, your blessings, go s with her. All there is always a way over the lited Sea. God does not leave us without a Moxes. Then there is the Ret sea of trouble and death. Ah, brethren! there are clouds over that has claimed them for his own. These are mosts uper to-dome our year, household. There is a father or mother, sister or brother, wile or husband or child that has bid y

that had been said by those who fought with General SABBATH DAY TEACHINGS. Custer and those who had fought against him. The probability that the gallant Custer had made a mistake was one too foolish to keep in view. Custer may have been impulsive, but the only fault considered by those who blame him was his failure. Had he been successful his name and was his failure. Had he been successful his name and fame would have been inscribed in history for one of the most daring and gallant efforts recorded. Criticism is very ready at all times upon the policy of the government in the treatment of the Indians, and yet but very little is really known upon that important question. In settling the Indian problem the soldier has always been the chief agent. Honor was paid to valor and so valor was made abundant. To-day the eyes of those brave men on the Plains in the Far West are upon us. Let us be true to these soldiers who leave their homes, their wives, their chiefen and have abundaned all comforts that they may punish the savage and thereby protect the homes of their fellow countrymen and vindicate the power of the government in maintaining the law of the land. They have gone forth to punish the Indian fends in homan form who have burned the homes of white settlers, burned fathers and children and ravished poor, heipless women. This is the question which is before the soldier to-day. The speaker next called the attention of his hearers to the treachery of the Indian chief Samanta. It was against such people that General Custer went forth to light. Mr. Fullon briefly sketched the antecedents of Custer, whose name, he said, was inscribed on the roil of fame for deeds of valor periormed in the Army of the Potomac. When the dark

When the dark

CLOUD OF INDIAN WAR
arose, at a time when he was but heutenant colonel of
the Seventh cavalry, Generals Sherman and Sheridan
both said to Custer, "We want you to come of here
and take the field against these Indians." And he
obeyed the summons.

and take the field against these Indians." And he obeyed the summons.

It has been said of Custer that he was very vain, and full of ambition. He has been accused of being proud of his personal appearance. All that sort of vanity does exist not unfrequently among many brave and intellectual men and women. But there was one thing in Custer which every good man and woman muss feel proud of. He was beautiful in the purity of his character. He was pure of nature. He had no campitees. He never drank liquor, nor did he use tobacco in any shape. He had an especial affection for children, when he gathered about him in camp, and for an hour each day hught them to read and spell, filling the hearts of the little scholars with the heauties of the mapiration of his genius. He was as

an hour each day langht them to read and spell, slling the hearts of the little scholars with the beauties of the impiration of his genius. He was as so the impiration of his genius. He was as he was of the sword, and his "late on the Plains," the speaker said, was well worth being read by all young men, as graphically and gracefully, written. His imemory for minute details and incidents was very remarkable. There is no exaggeration in his description. He was every inch a soldier and may be tormed the Murat of the army. As a cavalry leader he had no superior. Mr. Fuition then proceeded to discuss the office of the control of the day of the deling with the red men. They have no taste for civilization. They are fazy and unwilling to do work or to do good. When you Christianize the Indian, however, you will wake up God in the man. Through religion alone can the savage be reached. All the Quaker policy has done for the savage has been to give him the best guns in the world and promise him more supplies. But it has not made him willing to work. When Custer was sent to fight these savages he abandoned all hope of military renown. He knew the Quaker sentiment and the sympathy pervaining the land for "the poor Indian," "the defence-less red man," He knew it was asked, "Are not these white men guilty?" and "Are not the poor indians guiltiess?" There were no honors for Indian fighting, General Sheridan had written in one of his reports on the subject of Indian policy that we would never be able to dictate terms to the Indian until we had punished, but if an Indian murders anybody we give arms and better fare. Civitization can never civilize the Indian. Labor, the warriors say, is enly if for the squaw. Sitting Bull has said be will "drive the whites to the sea." It is not true that General Custer started this Indian war now warring. He simply went where he was ordered to go, and there he did his duty nobly. The law of the iand nust be carried into effect on the Plains as well as in every other part of the country. To acc

recognize this relation of ours with our Creator. He is indeed our Father, who has given us life, and we look up to Him with the love of a child. We had looked up to Him as a king and the ruler of the universe. But when Jesus came we knew that we could look up to Him as our lather and our friend. On the coming of Jesus into this world we received an adequate representation of what the frendship of God meant. He presented us not only as sons of God but as friends of God. There is nothing new in this presentation but as it takes hold of us and influences our life. There is doctrine enough in the world at present, but if it takes hold of us and brings forth fruit it is most all good enough for our salvation. If this doctrine of

most all good enough for our salvation. If this doc trine of

THE PATHERHOOD OF GOD

should hold us it would fill our minds and hearts with
His spirit and inspire us to great work in His name;
but the trouble is we hold the doctrine generally and
the doctrine does not nold us; we look upon it as a
mere intellectual proposition, and it never enters our
hearts. Let us see how human friendship differs from
the other relations of life. As children we look up to
our parents and love them. As we grow up our paths
are often in divergent lines, and though we may be
always their children we do not always hold the position of intimate friends. But there does come a time
through the development of parent and child when a
closer relation often, comes into existence—
that of intimate friendship. When we see
it among those who are so divided
in years we see it in it most beautiful form. What more preclous relation in
human life is there than the higher forms of human
friendship? There is something very beautiful in the
love of a little child for its parents, but it has not the
dignity of the friendship of a later life. It is given to
few of us to know what is friendship in its highest
forms. It is not mere business connection, social relation nor even the community of some

HIGH AND NOBLE FURFOSE,

It is where people are brought together by community of some

HIGH AND NOBLE PURPOSE,
where each one knows the other intimately, a friendship where in all trials and troubles true sympathy is
found without a word being spoken. Men or women
who have found firends of this kind find it harder to
lose them than their blood relations. Such friendship is not established in a day or a
vear; it is born of God and through God,
if this relation of human friendship can be of such
moment in its helpfulness, what, then, must be said of
divine irlendship? I know of no sense that gives us a
fetter idea of heaven than the thought of God's approval of our work. That we are led by some process
that I cannot explain to the consciousness that there
is such a lellowship between us and the infinite One
strikes us at some periode of our life. It is not
biespheny to seem to feel that we have God's approval
sometimes. It is only in such relations and at such friendshis. Though an may be strong the power of God is stronger, and when we throw ourselves on Him we receive His sympathy and His friendship. It is not boastful, therefore, to say sometimes we are the friends of God, and let us do something every day to make the friendship more perfect.

CHURCH OF THE COVENANT. THE POWER OF GOD'S LOVE-SERMON BY THE REV. HENRY G. PLINN.

The congregations of the Brick church, the Rutgers Presbyterian, Rev. Dr. Conkling, and the Church of the Covenant, Rev. Dr. Vincent, assembled yesterday in

desires. Delicate shades of meaning can be indicated with measurable accuracy thereby. Fine emotions, transcendent ideas, dainty conceits of heart and bratt, are, or may be translated by speech and conveyed to the understanding of men. Great sentiments of awe and wonder and power, of terror and hope and heartbreak, of reverence and aspiration and expectation, of surprise and disappointment and regret, the numberless other ideas, thoughts, sentiments and emotions that visit and inhabit men, have been embodied in words. Throbbing passions stand gigantic in syllabled utterance. Anger and grief and love, joy, despair and defiance, all haze been clothed in speech, and thus conveyed to other minds as the vital, vivid, electric fluid is conveyed by the charged mine from hand to land. Yet human language tails to express the power of God and His love; fails to express the power of God and His love; fails to express the payer of God and His love; fails to express the payer of God and His love; fails to express the power of God and His love; fails to express the power of God and His love; fails to express the power of God subject? Unat the king be subject? Can the government be subject? I answer yes; the mighty God is subject. To whom? To what? Not to any whom, for the uncreated Creator cannot owe allegiance to the created. He is alone in His triune completeness of uncreated being. It is not, then, to any whom that God is under dominion, but to a law, a principle And that principle is love. To the old French proverb, "Noblesse oblige," we may add the English, "Love obliges." Those whom love sways are, in a sense, slaves of a passion, a sentiment, an emotion. They are constrained by love to a given course of action. This is seen in the love displayed among men. Observe the affection of a fond parent who strives and sacrifices and denies himself many needed things and all luxury in order to advance the schemes and purposes, the interests and welfare of a good, clever, noble son. No one is surprised at these evidences of gen

SERMON YESTERDAY BY THE REV. DR. DIX. At Trinity church yesterday the morning sermon the first book of Samuel, il., 12-"Now the sons of

Hophin and Phinehas, the preacher said, the children of the tribe of Levi, though brought up to be priests of the Lord, were as far off as they could be from the purposes of their lives. And still it seems strange that they should be so, for the Temple was their birthplace. In its sacred enclosure they made their home. Their duties it would be supposed should hold them fast by the Lord. But in spite of their surroundings, in spite of all that should have secured them from wrong, their hearts were evil and their consciences corrupted. They used their offices for gain. Their father made feebfe remon-strances, but they thrust him aside and went on their evil ways. Such was the life of those young priests who, though dwelling in God's Church, were estranged from her spirit and purpose. Nothing but a special intervention of God's grace could save them, and they had forfeited the right to out of labor. The remedy must come in the form of public sentiment born in religion. Religion must come into fashion because it is right. The only power of right in the world comes from God's rule in it, and God's rule must be felt on the Plains. Nothing else will do for these people. Act undersandingly, then, that you may gird the government effectually in doing its noble work. Right must take hold of the heart of man, because it is right. In conclusion, Mr. Fulton pard a high tribute to the noble young Western general who had died in the periormance of his duty in the protection of their rather homes. And uphelding the suppremacy of his country's laws.

CHURCH OF ALL SOULS.

DIVINE PRIENDSHIP—SERMON BY REV. RUSSELL N. BELLOWS.

At the Church of All Souls, corner of Twentieth street and Fourth avenue, yesterday, Rev. Russell N.

Bellows preached to a congregation of about thirty people on "Divine Friendship." The small attendance was evidently due to the heat of the weather, as nearly all the churches were very slimly attended. The reverend gentleman took his text from Romans, viii., 15—"For ye have not received the spirit of dondrien whereby we cry Abba, Father;" and from James, it., 24—"And Abraham was called the friend of God."

He said:—There is no doctrine of any religion more fell and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of the "Fatherhood of God." Yet being so full and universal than the doctrine of such an interposition. After describing their destruction by the Philistines the reverend preacher prowe snowlo, therefore, accept what God offers us in grace, for it is not a thing of indifference whether we use the means of salvation or not. To try to serve God and Mammon at once is to live the life of Hophni and Phinchas, the sons of Eli.

FIFTH AVENUE BAPTIST CHURCH. THE BURNING BUSH-SERMON BY REV. DR.

ABMITAGE. Rev. Dr. Armitage preached at the above church vesterday from Exodus in., 2-6, concerning the appearance of God unto Moses in a flame of fire out of the midst of a bush. He said :- There is no more interesting study in man's life and man's work than the form of education by which he is fitted to perform his work. Every prophet and every priest had a particular education for his particular work. Moses required eighty years' education for forty years' work. The calling of Moses, after these eighty years of study and quiet, from the midst of the burning bush, shows how God had prepared him thoroughly for the leadership of a nation. Moses had been in Egypt forty years and forty years in the desert. He had attempted to free his people before, but he did not attempt it in the right way. Moses then had fied, and now God comes again to him and makes the bramble bush preach to him upon the coadition of his people in Egypt. The mystical meaning of the bush was explained at some length. He went on to say that things had come to such a pass in Egypt that every crocodile in the Nile had fed upon the children of God's chosen people. The Israelites were required to undergo all manner of hardships. They were lorbidded to worship any god's but those of heatien Egypt. This is only an instance of the flery ordeal through which God's Church was compelled to pass, and it has been so in all ages. Since the Referention 5,00,000 Protestants testified their faith with their blood; and, what is more shambelt, the Protestants wreaked their bloody vengeance upon Catholies after coming into power. This bush of the desert, if taken for your guide and montor, will lead us, as it did Moses. From the opice, the should have supposed the Almignty's power and a realization of His strength. The oush had first acced as a magnet upon Moses curiosity, and he said. "I will turn aside and see my this is not consumed." One would have supposed that with his intellect and understanding he would have known at once that it was a miracic and have recognized the hand of God Almigaty. But he did not. His curiosity only was aroused and after examination only be found the truth. And when God spoke to him from the bush, warning him of the presence in which he stood, Moses began to unloose his samials, for the ground was hely. He didn't reades at first that he was on holy ground, and that he stood in the presence of the unalicrable God, who said, "I am what I am." But the very moment that the bush spoke, and Moses learned in whoag presence he stood, he fell into the right sport.

After having described the character of his obedilence the preacher continued:—It is better, much be a nation. Moses had been in Egypt forty years and forty years in the desert. He had attempted to tree

into the world." But I never knew a man in this condition to ask the much greater question of "how we are going to get it out again." Better be more cencerated to get sin out of the world. Pon't be so anxious to look into the burning bush and see what thed is doing in the free or why He is doing it as to learn that the bush is not consumed. It was a wonderful monitor: "The fire began to talk."

The prying shepherd must keep at a respectful distance from the mysteries of the descended God. We have our limits. "Come not too near." Take off your dust-besneared sanda's. You may be bold enough to approach a flaming bush, but not the presence of the great Almighty. When you are troubled let this tuish be to you a mentior and guide. Listen to the voice of Him speaking from the maist, and while you may not be, like Moses, a leader and a proplet, be assured that God loves you, that He is your friend and that He will take care of you even in the midst of the flames.

day, in which is narrated the miracle of the loaves and fishes, the subject of his discourse. The preacher said that the miracles of our blessed Lord were not inbut as a commemoration. They were also the types of the great mysteries which form the code of our Christianity. The miracle of the loaves and fishes had a popular allusion to the holy cucharist. The preacher then went on to speak of the great numbers of the faithful who receive the cucharist in this city on Sunday mornings, and each of these participated in a miracle far greater than that performed by our Lord in the multiplying of the loaves and fishes. Christ said that those who were to come aft r Him would do greater things than He had done. The speaker went on to speak eloquently of the power, mercy and justice of God, saying that under these three heads all the divine attributes might be considered. Having briefly ganced at these points ho sgain returned to the subject of the cucharist, dwelling on its reality and its sublimity and on the wonderful mercy of God in giving it to His people.

CALVARY BAPTIST CHURCH. GOD AS A ROCK-SERMON BY REV. R. S.

"Lead me to the rock that is higher than I." These words of David, expressed in the sixty-first Psalm, formed the text of a sermon delivered in Calvary Baptist church yesterday by its pastor, Rev. R. S. MacArthur. The reverend gentleman drew a vivid picture of the circumstances under which the words of the text were uttered and the sorrows which inspired the invocation. No man, said the preacher, who can deny that he has had times of weaknesses and of conscious powerlessness in the presence of God. The preacher had no sympathy with those who looked for man's firmness and strength to some power within his own nature. When the Prodigal Son came to himself he said, "I will arise and go to my father." Every man who has not become a Christian has never come knows God, or, more truly, only when a man knows God does he know his higher seit. Concerning the mystery by which God is surrounded in the Bible, the speaker said many believed that the Bible created these mysteries. That was a mistake; they had always existed, but the Bible more fully rovealed

these mysteries. That was a mistake; they had always existed, but the Bible more fully revealed them.

The doctrine of God's sovereignty and man's freedom was instanced. We cannot, the speaker said, reconcile them; yet they appeared long before the Bible was written. When the finite and lifterto minds touch there must be questions which only the Infinite can answer. The soul longs for God, and the intellect cross out, "Lead me to the rock that is higher than I;" for the mind, like the heart, needs God. The human heart was made to love and to be loved. He is not more, but less a man who has not these longings for sympathy and to bestow sympathy. But nothing earthly, according to God's teachings and our own experiences, can satisfy these longings of the soul When David said, "As the hart panteth after the water brooks so panis my soul after thee, O God!" he expresses that which every man has feit.

The preacher dweit at length upon Christ's atonement. A converted Brahmin, who was asked why he first abandoned his old religion, replied that it was because he feit the necessity for an atonoment which that theology made no provision for. The preacher traces the action of Pagans who threw their children into the Ganges, or cast themselvis under the ponderous wheels of Juggernaut, to an insiste feeling that some punishment was due for sin—teat some atonement was necessary to the Supreme deigs. "In many respects" said the preacher, "tatholicism is simply baptized heathenism, as their penances and self-inflicted castigations show. I saw a man stand in a constrained posture for hours in a Cathone church in Canada. I had the curiosity to make inquiries, and learned that he did it voluntarily—that he had committed a sin and was trying to atone for it in this way." The sermon concluded with a simile, in which those who had found thrist were likened to persons on the top of a mighty rock, whose height was bathed in sunshine while storms and darkness raged around its base where stood the unredeemed.

BLEECKER UNIVERSALIST CHURCH. SERMON BY REV. MR. SWEETSER-DAVID'S FOLLOWERS.

The paster of the Bleecker street Universalist church, day by his congregation on his return from a visit to Italy, Egypt and Palestine. The little church was tairly filled. Over the platform were the words, "Welcome Home," extending from one pillar to another, greens. A beautiful floral design stood on a marble top table in front of the reading desk and several bouquets were placed at the edge of the platform. A hymn to the tune of "Bannockburn" was printed, dis tributed and sung by the congregation. The following

To this church and people dear,
Pastor, now, in words sincere.
We would bid thee welcome here.
Neath this secred dome;
Welcome from a foreign strand!
Welcome to thy native land!
Welcome to each heart and hand I
Welcome, welcome home!

It was expected the pastor would make some allusio to the extraordinary charges made against the trustees in the absence of Mr. Sweetser. Mr. Sweetser threw up his pastorship when he left, a year ago, to travel in stood, however, that no permanent appointment would stood, however, that no permanent appointment would be made until the return of Mr. Sweetser. Mr. McCar-thy was temporarily engaged, but failed to give satis-faction, and the congregation claim that they had to bear with a great deal from his occentricities and affec-tations of manner. Finally he was relieved by the trus-tees, and he went away threatening to burst up the congregation and make starting revelations con-cerning some of its members. In the meantime the services were carried on from Sunday to Sunday in a cerning some of its members. In the meantime the services were carried on from Sunday to Sunday in a hapinarard sort of way, and it was with a great sense of relief the congregation assembled yesterday to greet their regular pastor. Mr. Sweetser's sermon was short. He took his text from I. Chronicles—"0! that one would give me to drink of the waters of the weil of Bethlenom." This ferrent exchamation of David, in his cry and desolate wanderings, was made cloquent use of. The preacher used vigorous Saxon and appeared to speak extempore. He interjected in his ermon his experiences of travel in Judea, and stated as a last that the owner of a spring well in that country is the possessor of a fortune. He described the cave of Adultum, in which David took reinge from the persecution of Saul, and the well at the gates of Bethlehem, for the water of which David lynged—just the same well to-day as it was in the days of David. He described and dwelf with much fervor on the action of the three followers of David, who, despite all the perils of the enterprise and the Phillistines ravaging the land, made their way to the well at Bothlehem and brought from there to gratify the wish of their chieftain a pitcher of water, in his cry "0.2 that one wound give me to Jrink of the waters of the well of Bethlehem; He related this incident by way of parable to illustrate the devotion of Him who not vione put His life in Jeopardy, but gave it up on the cross to bring us the waters of regeneration, and how transcendant the sacrifice of Him in comparison with what might be deemed the sublime human devotion of David's followers:

THIRTEENTH STREET CHURCH. CENTENNIAL DISCOURSE BY REV. S. D. BUR-

CHARD, YESTERDAY. The Presbyterian church in Thirteenth street, be

grew in numbers. Rev. Mr. Lawson was the first grew in numbers. Rev. Mr. Lawson was the first pastor. He was installed on the second Sabbath of February, 1832. The installation services took place at Masonic Hail, then located in Broadway, mear Pearl street. On the 9th of April, 1834, the church was formally aedicated. Some short time afterward difficulties arose in the congregation, and they were divided among themselves. For one year they were without a paster, but interests soon became reconciled and the church again prospered. There was considerable opposition exhibited to the Houston street church by outsiders on account of its sleadiast advocacy of the aboution of slavery, but the work of the Lord went on and 834 members were added to the congregation during a period of seven years. Lots were then purchased for \$9,000 in Thirteenth street upon which to erect a new church. A majority of the mem-CENTENNIAL BAPTIST CHURCH.

THE DEATH OF GENERAL CUSTER AND THE
LESSONS OF OUR INDIAN POLICE—SEAMON BY
ARY, JUSTIN D. FULTON.

Telecolary forenon Rev. Justin D. Fulton reached at the Centennian Bactis, church, Clinton avenue, men at Mary and the Service death of General
Guster and the Lessons of Our Indian Policy. It is continued to the content of the words of Jeroman, and all ye that are about him bemoan him, and all ye that he prescent about him bemoan him, and all ye that are about him bemoan him, and all ye that are about him bemoan him, and all ye that are about him bemoan him, and all ye that him are about him bemoan him, and all ye that are about him bemoan him, and all ye that are about him bemoan him, and all ye that are abou CREMATION.

THE BODY OF AN AGED AND RESPECTED PLANTER BURNED IN ACCORDANCE WITH HIS BAST REQUEST-CURIOUS REASON ASSIGNED FOR THE DESIRE-DESCRIPTION OF THE

The progressive spirit of the age has again been illustrated in an event which occurred here to day, and which can never be obliterated from the minds of those whose privilege it was to witness it. For the first time in the nineteenth century in the eventiul and illustrious history of South Carolina has a case of actual cremation occurred.

THE CIRCUMSTANCES.

The following is a brief recapitulation of the circumstances attending this case:—On Sunday, the 9th inst., Mr. Henry Berry, aged eighty-two, a venerable, respected and refined citizen of Marion county, departed this life. The deceased was a successful farmer, having been one of the most extensive planters in the State, at one time during his career hav-ing been possessor of 20,000 acres of land, and in addition an independent fortune. At the time of his death his cotton plantation alone contained several thousand acres of the most fertile land in the

Prior to his death he had requested that his body might be burned.

THE REASONS ASSIGNED

for this strange desire are as follows:-About twentyfor this strange desire are as follows:—About twentyfour years ago two relatives of his died. After baving
been buried several years the surviving relatives desired to have the remains disinterred to be removed to
a spot located in an adjacent section. In accordance
with this desire the bodies were disinterred, and during
the removal the coffin lids became detached and the
bodies were exposed to the public gaze. Having been
buried a long time they were, of course, in
a fearful state of decomposition. Mr. Herry
was present on this occasion, and, witnessing the
scene, made a solem declaration that his remains
should not be subject to a similar fate. He afterward
frequently alluded to the condition of the bodies and
frequently alluded to the condition of the bodies and
repeated his declaration made at the time of the removal. Very little confidence was piaced in his statement at the time, but that it was a fixed determination
the following will show. The deceased has several
months ago he held a conversation with them, stating
that after his death he desired not to be buried, but
that his body should be

COSSCIAND BY FIRE,
and enjoined upon them that they should participate
in the proceedings. Naturally the sons were shocked
at this declaration, and used every available means to
dissuade him from his intention. Argument was
useless, and entertaining doubts in reference to the
faithful execution of his desire, he entered into a contract with two of his employes, allowing them two
mules and \$300 it they would superincend the cremation proceedings. The parties accepted the proposition. About two months ago he made a will, in which
he very explicitly states that if his sons uo not allow
his body to be burned and do not participate in the
matter that it would be under penalty of disinheritance. During his life he selected two pine trees adjoining his farm which should be used on the occasion
and also designated the spot where it should take
place.

The CREMATION.

According to arrangements the cremati four years ago two relatives of his died. After baving

place.

THE CREMATION.

According to arrangements the cremation took place at eight o'clock this morning. Carriages, buggies and vehicles of every description were in active demand to convey spectators to the scene, and at the appointed the arrangements of the second was in attendance. The trees convey spectators to the scene, and at the appointed time an immess crowd was in attendance. The trees designated by the deceased were cut down, and all the necessary arrangements having been perfected the body was laid on a platform surrounded by an enclosure about twenty loot in height. After appropriate services, held by a Baptist divine, the combustibles were ignited, and in about two hours all that remained of the deceased was ashes.

PUBLIC SENTIMENT.

During the process a variety of opinions were expressed by those in attendance, the prevailing impression being that it was an outrage on the sensibilities of the people and that it should have been prevented by the authorities.

LIVELY PISTOL PRACTICE.

A scene resembling the Newark tragedy, though not

so disastrous in its results, occurred early yesterday morning in the Fifth ward. Roundsman Halpin, of the Leonard street police station, while on his beat at ten minutes to three A M. in passing through St. John's lane, heard sounds of an affray on the corner of Beach street. Rushing to the spot the officer found a man and woman quarrelling. Both were very much under the influence of liquor. The officer separated them and drove them away. The woman went away, but the man, not seeming to understand why any one should interfere with his private quarrels, drew a revolver and fired upon the policeman. Fortunately the ball only grazed the lower part of his stomach, leaving but a slight scratch. The would-be assassin then ran down St. John's lane, through York street and West Broadway toward Canal street. The officer, first stopping to sound an aiarm rap, started in pursuit. When he reached Canal street he was met by Officers Matten and Clemans, of the late Rev. L. E. Lathrop, D. D., agod 33 years. Notice of funeral nereatter.

Lewis, —On Saturday, July 15, Richard Alvin Yaturkan, infant son of Richard V. and Fannie L. Lewis, agod 5 months.

Funeral from 334 West 32d st., on Monday, July 17, at one P. M.

LeConte. —On July 16, in Brooklyn, Geoges Wassingers, and deliberately aiming at the foot of the family are invited to attend the funeral, at the residence of his parents, Central av. and Magnolia St. Brooklyn, E. D.

Mekers, —Suddenly, at Manor Station, Long Island, on Saturday, July 15, 1876, Octavius W. Mekers, Sunderly, at Manor Station, Long Island, on Saturday, July 15, 1876, Octavius W. Mekers, or his specific transfer of his age.

Funeral services at the Church of the Holy Trinity, corner of Madison av. and 42d st., on Tuesday, July 18, at three o'clock P. M. Relatives and friends of the family and members of the graduating class of 1876, Harvard College, are respectively invited to attend without turther notice.

Boston papers please copy. and received two shots from the tagitive, which, however, were without effect. The man was now exhausted, but, determined to fight to the end, ran
mito the doorway of an oyser saloon at No.
370 Canal street. He stood there at may with
his back against the door and was just about raising
his revolver to fire again, when Officer Kennedy, who
was too smart for him, irred three shots in quick succession, dangerously wounding him. One of the shots
took effect in his right breast and two in the right hip.
The man then surrendered and was taken to the Fifth
precinct station house on a stretcher, whence he was
sent to the New York Hospital in an ambulance.

At the police station he was recognized as Peter
Shaw, aged twenty-eight, residing at No. 22 Varick
street. He is an ex-policeman of the same precinct
and was employed as a dry goods packer. He had been
discharged from the police force for intoxication.

The woman with whom he was quarrelling was arrested afterward by Roundsman Halpin and detained
as a witness. She was in a state of intexication. Her
name is Mary Bray and she resides in Mulberry street.

THE RIGHT KIND OF POLICEMAN.

James Fay, a convict, escaped from the Penitentiary some time ago. On Saturday he was again arrested by Officer Green, of the Twenty-first precinct. He gave his name as William Barclay, and asked the officer not to disgrace him by putting handcuffs on him; as he was innocent of any crime whatever. The officer complied. At Second avenue and Thirty second street the prisoner, a powerful fellow with a repulsive countenance, suddenly wrenched himself from the officer's grasp and struck him a heavy blow on the head. The The Presbyterian church in Thirteenth street, between Sixth and Seventh avenues, was about half filled at the morning services yesterday. Rev. S. D. Burchard delivered the sermon, which was entitled a "Centennial discourse." It appears that each Presbyterian pastor has been directed to write out during the centennial year a history of his church and congregation. After reading this history in church it will be sent to Philadelphia, where it must be deposited in a building now about being constructed, and which will be known as a Presbyterian historical edifice. The collection taken up in the Thirteenth street church yesterday goes towards the erection of this building.

Rev. Dr. Burchard read a sketch of the Hauston street and Thirteenth street church congregation was organized in 1832, at the corner of Houston and Thompson streets. Only twenty-eight members belonged to the original church, but it soon grew in numbers. Rev. Mr. Lawson was the first companions of the prisoner, who had followed, now

DARING HIGHWAY ROBBERY.

Edward Dougherty, a carpenter, of No. 360 Seventh avenue, fell asiecp on the corner of Thirtieth street and Seventh avenue on Saturday evening. John Van Buren, who said he had no occupation, in company with three others, came along, knocked him down and retoed him of \$20 which he had in his pocket. Dougherty raised an alarm and Van Buren ran away, to be captured, after a long chase, by Officer Reilly, of the Twenty-mith precinct. On heing arraigned heiore Judge Duffy, at the Washington Place Police Court, yesterday, Van Buren was held to await the result of an examination which will be held this afternoon.

FELONIOUS ASSAULT.

Early yesterday morning Thomas Green, aged twenty, of No. 415 West Thirteenth street, was nasaulted and stabbed in iront of his residence by two men, named John McConnell and Daniel Dawson, of No. 423 West Thirteenth street. It appears that some four weeks ago McConnell struck Green in the face with his fist. Green threatened to have him arrested for the insult, but McConnell was not to be found, Green had not seen him until this affray. As soon as McConnell and Dawson aw Green the latter kicked him in the leg, and McConnell, without a word of warning, drew a large kuife and stabbed him twice in the abdotnen and in the chest. The prisoners escapel at the tune, but were afterward arrested by Olicers o'Neil and Jeweil, of it? Ninth precinct. Green was sent to the New York Hospital, where his wounds were said to be severe though not dangerous.

July 18, at one o'clock. Friends and relatives are respectfully invited to attend. Walters, infant son of Poter, Jr., and Carrie L. Vetter, was nashed the residence of his parents, oor circle. Carriages will be waiting at 152d at to Winnsend. —On July 14, Emal Louise, youngest and friends of the family are respectfully invited to attended the funeral irom Sixth Street Bapturds, and Ironds are respectfully invited to attended the funeral irom Sixth Street Bapturds, but the funeral irom Sixth Street Bapturds, but the funeral irom Sixth Street Bapturds, but the funeral irom Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral irom Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral iron Sixth Street Bapturds, and the funeral iron Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral iron Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral iron Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral iron Sixth Street Bapturds, and Ironds are respectfully invited to attend the funeral iron Sixth Street Bapturds, and Ironds are respectfully inv No. 423 West Thirteenth street. It appears that some four weeks ago McConnell struck Green in the face with his fist. Greene threatened to have him arrested for the insult, but McConnell was not to be found, Green had not seen him until this affray. As soon as McConnell and Dawson saw Green the latter kicked him in the teg, and McConnell, without a word of warning, drew a large knife and stabbed him twice in the abdonen and in the chest. The prisoner's escaped at the time, but were afterward arrested by Oilleers O'Neil and Jewell, of it? Ninth precinct. Green was sent to the New York Hospital, where his wounds were and to be severe though not dangerous.

DEATHS.

CARRY.—On Saturday, July 15, Frances Carry, of cholera infantum, aged 1 year and 20 days.

A bud on earth to bloom in heaven.

Funeral this (Monday) morning, at eleven o'clock, from the residence of her parents, 250 East 30th st.

Carry.—On July 15, Jarr E., daughter of the late own and Catherine Carry, aged 27 years.

The relatives and friends of the family are invited to attend the luneral, from the residence of her brother, Francis Carey, 69th st. and 10th av., on Monday, July 17, at one o'clock P. M.

Carragax.—On Saturday, July 15, 1876, Jarr McDrrmorr, wife of James Carrigan, of the parish of Granard, county Longford, Ireland, in the 55th year of her age.

Relatives and friends of the family are respectfully invited to attend the funeral this (Monday) morning, at ten o'clock, from her late residence, 322 Madison st.

CONNOLLY.—On Saturday, July 15, ex-Judge Micharl.

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CONNOLLY.—On Saturday, July 15, ex-Judge Micharl.

CONNOLLY.—On Saturday, July 18, at year, the funeral from bis late residence, 222 West 50th st., on Tuesday, July 18, at ten A. M., to the Church of St. Paul the Apostle, 59th st. and 9th av., where a solemn mass of requiem will be offered for the repose of his soul; thence to C Ivary Cemetery.

Davis.—At Paris, France, Jane 20, 1876, Charles Wenderland M. Davis, aged 25 years, soil of the late Benjamin W. Davis.

Relatives and friends of the family are invited to attend the funeral services, on Tuesday, July 18, at three P. M., from his late residence, No. 14 Willow st., Booklyn.

Firence.—On Saturday, July 15, Fernando Ferro, of Bogola, United States of Colombia, aged 29.

Funeral this day, at eleven A. M., at St. Stephen's Cathotic church. His friends and those of his brothers, Joaquin and Edward, are respectfully invited.

Fox.—Montros Longe, No. 528, F. And A. M.—The brethren of this lodge are hereby summoned to attend a special communication, on Tuesday, July 18, a televen o'clock A. M., at the Tuescan Room, Masonic Temple, for the purp

o'clock A. M., at the fuscan Room, Masonic Temple, for the purpose of paying the last tribute to our late brother Henry J. Fox. By order of G. BIOW, W. Master.

Thos, F. Watson, Secretary. G. BIOW, W. Master.

The members of Olive Leaf Lodge, No. 233, t. O. O. F., are hereby notified to meet at their lodge frooms, corner of Green st. and Union place, Greenpoint, on Tuesday, July 18, at 12:30 sharp, to attend the funeral of brother H. J. Fox, P. G. Brothers of Mount Ararat and sister lodges are invited to attend. Brothers will appear with mourning roseites. By order,

THEO. S. DOBBS, N. G.

John Ingraham, Recording Secretary.

Freeman, —At her mother's residence, No. 52 East 133d st., Rerreca Barknox, eldest daughter of the late Mr. M. M. K. Freeman, aged 20.

The relatives and friends of the family are invited to atted her funeral, from St. Andrew's Episcopal church, 127th st., near 4th av., on Monday, July 17, at half-past four o'clock P. M. Harlem trains leave Grand Central depot at 4:05 P. M.

Gamille —Qu Sunday, July 16, at the residence of her son Thomas, 43 Market st., Margaret Gambla, aged 87 years.

A solemn mass of requiem for the repose of her soul will be celebrated in St. James' Roman Catholic church, James st., on Tuesday, 18th inst., at nine o'clock A. M. The remains will be conveyed after the mass to Calvary Cemetery for innerment. Relatives and friends are respectfully invited to attend.

GLASS.—On Saturday, July 15, GLARA L., infant are respectfully invited to attend.

GLASS.—On Saturday, July 15, GLARA L., infant two P. M., from the residence of her parents, 433 West 48th st.

GROOAS.—In Jersey City, on Sunday morning, July 17, at two P. M., from the residence of her parents, 433 West 48th st.

GROOAS.—In Jersey City, on Sunday morning, July 18, inst., at nine o'clock, when the remains will be removed to St. Michael's church, where a mass of requiem will be read for the happy repose of his soul.

HAYEWEYER.—On Sunday, July 15, FANNE C., daughter of John and Mary Collice.

The inneral will take

nge. Funeral from the house, at one o'clock this after-The stores of E. Burke & Sisters, on Bowery and Sthav, will be closed to-day in consequence of the death of the above member of the family.

Kerrican.—On Sunday, July 16, 1876, John Ker-RIGAN, aged 21 years.
Relatives and friends are respectfully invited to attend the funeral, from the residence of his mother, 125 Charles st., on Tuesday afternoon, as two o'clock,

without further notice.

KERWIN. -- On July 15, GEORGE KERWIN, aged 42

Boston papers please copy.

MICHAELLS.—July 16, at Hunter, Catskill Mountains,
MICHAELLS.—July 16, at Hunter, Catskill Mountains,
MICHAELLS.—Son of Nathan and Margaret Michaelis, aged 1
year and 3 months.

Funeral will take place to-day (Monday), at twelve
clocked from 273 Wast 28th at

year and 3 months.

Funeral will take place to-day (Monday), at twelve of clock, from 233 West 38th st
McCoy.—In Brooklyn, on Saturday, July 15, Terrene McCoy, in the 61st year of his age, a native of the parish of Greggen, county Armagh, Ireland.

The relatives and friends of the family are respectfully invited to attend the funeral, from St. Vincent de Paul's church, North 6th st., where a solemn requiem mass will be offered for the repose of his soul; thence to Calvary Cemetery for interment, at two o'clock F. M., on Monday, July 17.

McDivitt.—Suddenly, on Saturday evening, Jons McDivitt, in his 45th year.

The relativs and fire ads of the family, also members of the John J. O'Brien and John W. Lanthler associations and members of the Eighth Assembly District Republican Association are respectfully invited to attend the funeral, on Tuesday, at one o'clock, from his late residence, 50 Willett st.

O'McLeen.—On Saturday, July 15, 1876, Ceckla, wife of William O'Modien.

Funeral from St. Paul's church, 117th st., on Monday morning, at hall-past pine o'clock, where a requiem mass will be celebrated. Relatives and friends are respectfully invited.

Raykentle.—in Brooklyn, on Saturday, July 15, of consumption. Victoria W. Raykentle, daughter of the late W. H. and Sarah Rayenhull.

Funeral services will be held at the residence of her mother, 61 Pierrepont st., on Tuesday, July 18, at three P. M.

Reken—Suddenly, on July 15, 1876, of cholera infantum Criming Raywork youngest son of Albert E.

mother, 61 Pierrepont st., on Tuesday, July 18, al three P. M.

Rega —Suddenly, on July 15, 1875, of cholera infantum, Charles Raymon, youngest son of Albert E. and Mary S. Reed, aged 2 years and 19 days.

Funeral from the residence of grandparents, 400 West 19th st., Monday, July 17, at one P. M.

Schuyler, and Lake George, Saturday ovening, July 15, James Berchell, infant son of Walter G. and Jennie E. Schuyler, aged 10 months and 8 days.

Funeral from residence of his grandfather, 12 West old st., on Tuesday, July 18, at ten A. M. Relatives and friends are invited to attend.

Smith.—July 16, Theraza Smith, aged 71 years.

Funeral will take place Tuesday, at one o'clock, from Thomas Large's, 228 East 40th st. Relatives and friends are respectfully invited; also members of Alpha Chapter, No. 1, O. C. S.

Smith.—Suddenly, on Saturday, July 15, Rosk, the beloved wife of Cornelius Smith, a native of Ballyjamesduff, county Cavan, Ireland.

Rotatives and friends of the deceased are respectfully invited to attend the luneral, from her late residence, 201 East 37th st., this day (Monday), July 17, at two o'clock P. M.

Sterny, in the 354 year of his age.

Funeral at Norwich, Conn., on Wednesday, 19th inst. Sweezey, in the 354 year of his age.

Funeral Monday, 17th, at two P. M., from 447 Grove,

of Samuel F. and Laura A. Swezey, aged I year and I months.
Funeral Monday, 17th, at two P. M., from 447 Grove, corner 6th st., Jersey City.

Thorn.—On July 15, Eccene Thorn, son of the late Colonel Herman Thorn.
Funeral services will be held at Calvary church, corner 4th av. and 21st st., on Monday, July 17, at 10 A. M. Relatives and triends, and members of Holland Lodge, F. A. M., and veteran Tist regiment, N. G., are invited without further notice.

Tonin.—Sanday, July 16, in the 70th year of her age, Elexament, wife of Edward Tobin, a native of Leignlin Bridge, courty Carlow, Ireland.

Funeral takes place from the residence of her son-in-inw, James Ryan, No. 342 East 65th st., on Tuesday, July 18, at one o'clock. Friends and relatives are respectfully invited to attend.

Venture.—On Saturday evening, July 15, Howand